

W. H. A. Par. Coll. No. 37.

PROPOSAL

Humbly offered to the

P—————T,

For the more effectual preventing the further
Growth of POPERY.

WITH THE

Description and Use of the ECCLESIASTICAL
THERMOMETER, very proper for
all Families.

*Insani Sanus nomen ferat, Æquus Iniqui,
Ultra quàm satis est, virtutem si petat ipsam.*

HOR.

By Dr. S W. T.

To which is added,

The Humble PETITION of the WEAVERS
and VENDERS of Gold and Silver Lace,
Embroiderers, &c.

As also two POEMS, viz.

HELTER SKELTER, or the Hue and Cry after the
Attornies upon their riding the Circuit.

AND

The PLACE of the DAMN'D.

The SECOND EDITION.

DUBLIN Printed.

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Lane. MDCCXXXII. Price Six Pence.

Proposal against Popery. Leland's tract
This monument





A
P R O P O S A L

Humbly offered to the

P ————— T, &c.

HAVING with great Sorrow of Heart observ'd the Increase of *Popery* amongst us of late Years, and how ineffectual the penal Laws and Statutes of this Realm have been for near forty Years last past, towards reclaiming that blind and deluded People from their Errors, notwithstanding the good Intentions of the Legislators, and *the pious and unweary'd Labours* of the many learned Divines of the establish'd Church, who have

A 2 preach'd

preach'd to them *without ceasing*, altho' hitherto without Success:

Having also remark'd in his Grace's Speech to both Houses of Parliament, most kind Offers of his Grace's good Offices towards obtaining such further Laws, as shall be thought necessary towards bringing home the said wand'ring Sheep into the Fold of the Church, as also a good Disposition in the Parliament to join in the *laudable* Work, towards which every good Protestant ought to contribute, *at least his Advice*: I think it a proper Time to lay before the Publick, a Scheme which was writ some Years since, and laid by to be ready on a fit occasion.

That whereas the several penal Laws and Statutes now in being against *Papists*, have been found ineffectual, and rather tend to confirm than reclaim Men from their Errors, as calling a Man Coward, is a ready Way to make him fight, It is humbly propos'd,

I. That the said penal Laws and Statutes against *Papists*, except the Law of *Gavel-kind*, and that which disqualifies them for Places, be repeal'd, abrogated, annull'd, destroy'd,

stroy'd, and obliterated to all Intents and Purposes.

II. That in the Room of the said penal Laws and Statutes, all Ecclesiastical Jurisdiction be taken from out of the Hands of the Clergy of the establish'd Church, and the same be vested in the several *Popish* Arch-bishops, Bishops, Deans and Archdeacons, nevertheless so as such Jurisdiction be exercis'd over Persons of the *Popish* Religion only.

III. That a *Popish* Priest shall be settled by Law in each and every Parish in *Ireland*.

IV. That the said *Popish* Priest, shall on taking the Oath of Allegiance to his Majesty, be entitled to a tenth Part or Tithe of all Things tithable in *Ireland*, belonging to the *Papists*, within their respective Parishes, yet so as such Grant of Tithes to such *Popish* Priests, shall not be construed in Law or Equity, to hinder the Protestant Clergyman of such Parish from receiving and collecting his Tithes in like Manner as he does at present.

V. That in Case of Detention or Substraction of Tithes by any *Papist*, the Parish Priest do have his Remedy at Law in any
of

of his Majesty's Courts, in the same *Manner as now practised by the Clergy of the establish'd Church*, together with all other Ecclesiastical Dues. And for their further Encouragement to vex their People at Law, it might not be amiss to oblige the Solicitor-General, or some other able King's Council, to give his Advice, or Assistance to such Priests *Gratis*, for which he might receive a Salary out of the *Barrack Fund*, *Military Contingencies*, or *Concordatum*; having observ'd the Exceedings there better paid than the Army or any other Branch of the Establishment, and I would have no Delay in Payment in a Matter of this Importance.

VI. That the Arch-bishops and Bishops, have Power to visit the inferior Clergy, and to extort Proxies, Exhibits, and all other Perquisites usual in *Popish* or *Protestant Countries*.

VII. That the Convocation having been found by long Experience to be hurtful to *true Religion*, be for ever hereafter abolish'd among Protestants.

VIII. That in the Room thereof the *Popish* Arch-bishops, Bishops, Priests, Deans, Arch-

Arch-deacons, and Proctors, have Liberty to assemble themselves in Convocation, and be empower'd to make such Canons as they shall think proper for the Government of the *Papists* in Ireland.

IX. And that the secular Arm being necessary to enforce Obedience to Ecclesiastical Censure, the Sheriffs, Constables, and other Officers, be commanded to execute the Decrees and Sentences of the said *Popish* Convocation, with Secrecy and Dispatch, or in lieu thereof, they may be at Liberty to erect an Inquisition with proper Officers of their own.

X. That as *Papists* declare themselves Converts to the establish'd Church, all *Spiritual Power* over them shall cease.

XI. That as soon as any whole Parish shall renounce the *Popish* Religion, the Priest of such Parish shall for his good Services have a Pension of 200 *l. per Ann.* settled on him for Life, and that he be from such Time exempt from Preaching and Praying, and other Duties of his Function, in like manner as *Protestant Divines* with equal Incomes are at present.

XII. That

XII. That each Bishop so soon as his Diocese shall become Protestants, be called my Lord, and have a Pension of 2000*l. per Ann.* during Life.

XIII. That when a whole Province shall be reclaim'd, the Arch-bishop shall be call'd his Grace, and have a Pension of 3000*l. per Ann.* during Life, and be admitted a Member of his Majesty's *most Honourable* Privy Council.

The good Consequences of this Scheme, (which will execute itself without Murmurs against the Government,) are very visible, I shall mention a few of the most obvious.

I. The giving the Priest a Right to the Tithes, wou'd produce Law-suits and Wrangles; his Reverence being entitl'd to a certain Income, at all Events, wou'd consider himself as a legal Incumbent, and *behave accordingly*, and apply himself more to fleecing than feeding his Flock; his necessary Attendance on the Courts of Justice, wou'd leave his People without a *Spiritual Guide*, by which Means, Protestant Curates who have no Suits about Tithes wou'd be furnish'd with proper Opportunities for making Converts which is very much wanted.

II. The

II. The erecting a Spiritual Jurisdiction amongst them, wou'd *in all Probability* drive as many out of that Communion, as a *due Execution* of such Jurisdiction hath hitherto drove from amongst ourselves.

III. An Inquisition wou'd still be a further Improvement, and most certainly wou'd expedite the Conversion of *Papists*.

I know it may be objected to this Scheme, and with some Shew of Reason, that shou'd the *Popish* Princes Abroad pursue the same Methods, with Regard to their Protestant Subjects, the Protestant Interest in *Europe*, wou'd thereby be considerably weaken'd; but as we have no Reason to suspect *Popish* Councils will ever produce so much Moderation, I think the Objection ought to have but little Weight.

A due Execution of this Scheme, will soon produce many Converts from *Popery*; nevertheless, to the end it may be known, when they shall be of the *true Church*, I have order'd a large Parcel of Ecclesiastical or Church *Thermometers* to be made, one of which is to be hung up in each Parish Church, the Description and Use of which take as follows,

B

lows, in the Words of the ingenious *Isaac Bickerstaff*, Esq;

THE Church Thermometer, which I am now to treat of, is supposed to have been invented in the Reign of *Henry* the Eighth, about the Time when that religious Prince put some to Death for owning the Pope's Supremacy, and others for denying Transubstantiation. I do not find however, any great Use made of this Instrument till it fell into the Hands of a learned and vigilant Priest or Minister, (for he frequently wrote himself both the one and the other) who was some Time Vicar of *Bray*. This Gentleman lived in his Vicarage to a good old Age; and after having seen several Successions of his neighbouring Clergy either burnt or banished, departed this Life with the Satisfaction of having never deserted his Flock, and died Vicar of *Bray*. As this Glass was first designed to calculate the different Degrees of Heat in Religion, as it raged in Popery, or as it cooled and grew temperate in the Reformation, it was marked at several Distances, after the Manner our ordinary Thermometer

is to this Day, viz. *Extream hot, Sultry hot, Very hot, Hot, Warm, Temperate, Cold, Just freezing, Frost, Hard Frost, Great Frost, Extream Cold.*

It is well known, that *Torricellius*, the Inventer of the common Weather-Glass, made the Experiment in a long Tube which held thirty-two Foot Water; and that a more modern Virtuoso finding such a Machine altogether unweildly and usefess, and considering that thirty-two Inches of Quick-silver weigh'd as much as so many Foot of Water in a Tube of the same Circumference, invented that fizeable Instrument which is now in Use. After this Manner, that I might adapt the Thermometer I am now speaking of to the present Constitution of our Church, as divided into *High* and *Low*, I have made some necessary Variations both in the Tube and the Fluid it contains. In the first Place, I ordered a Tube to be cast in a planetary Hour, and took Care to seal it hermetically, when the Sun was in Conjunction with *Saturn*. I then took the proper Precautions about the Fluid, which is a Compound of two different Liquors; one of them a Spirit, drawn out

of a strong heady Wine; the other a particular Sort of Rock-Water, colder than Ice, and clearer than Cryſtal. The Spirit is of a red fiery Colour, and ſo very apt to ferment, that unleſs it be mingled with a Proportion of the Water, or pent up very cloſe, it will burſt the Veſſel that holds it, and fly up in Fume and Smoak. The Water, on the contrary, is of ſuch a ſubtle piercing Cold, that unleſs it be mingled with a Proportion of the Spirits, it will ſink almoſt through every Thing that it is put into, and ſeems to be of the ſame Nature as the Water mentioned by *Quintus Curtius*, which, ſays the Hiſtorian, could be contained in nothing but in the Hoof, or (as the *Oxford* Manuſcript has it) in the Scull of an Aſs. The Thermometer is marked according to the following Figure, which I ſet down at Length, not only to give my Reader a clear Idea of it, but alſo to fill up my Paper.

Ignorance.

*Ignorance.**Persecution.**Wrath.**Zeal.***CHURCH.***Moderation.**Lukewarmness.**Infidelity.**Ignorance.*

The Reader will observe, that the Church is placed in the middle Point of the Glass, between *Zeal* and *Moderation*, the Situation in which she always flourishes, and in which every good *Englishman* wishes her, who is a Friend to the Constitution of his Countrey. However, when it mounts to *Zeal*, it is not amiss; and when it sinks to *Moderation*, it is still in a most admirable Temper. The worst of it is, that when once it begins to rise, it has still an Inclination to ascend, in-somuch that it is apt to climb from *Zeal* to *Wrath*, and from *Wrath* to *Persecution*, which often ends in *Ignorance*, and very often proceeds from it. In the same Manner it frequently takes its Progress through the lower Half of the Glass; and when it has a Tendency to fall, will gradually descend

scend from *Moderation* to *Lukewarmness*, and from *Lukewarmness* to *Infidelity*, which very often terminates in *Ignorance*, and always proceeds from it.

It is a common Observation, that the ordinary Thermometer will be affected by the breathing of People who are in the Room where it stands; and indeed it is almost incredible to conceive how the Glass I am now describing will fall by the Breath of a Multitude crying *Popery*, or on the contrary, how it will rise when the same Multitude (as it sometimes happens) cry out in the same Breath, *The Church is in Danger*.

As soon as I have finished this my Glass, and adjusted it to the above mentioned Scale of Religion, that I might make proper Experiments with it, I carried it under my Cloak to several Coffee-Houses, and other Places of Resort about this great City. At *St. James's Coffee-House*, the Liquor stood at *Moderation*; but at *Will's*, to my extream Surprize, it subsided to the very lowest Mark of the Glass. At the *Grecian* it mounted but just one Point higher; at the *Rainbow* it still ascended two Degrees: *Child's* fetched it

it up to *Zeal*, and other adjacent Coffee-houses to *Wrath*.

It fell in the lower Half of the Glass as I went further into the City, till at Length it settled at *Moderation*, where it continued all the Time I stayed about the *Change*, as also whilst I passed by the *Bank*. And here I cannot but take Notice, that through the whole Course of my Remarks, I never observed my Glass to rise at the same Time that the Stocks did.

To compleat the Experiment, I prevailed upon a Friend of mine, who works under me in the occult Sciences, to make a Progress with my Glass through the whole Island of *Great Britain*; and after his Return, to present me with a Register of his Observations. I guessed before-hand at the Temper of several Places he passed through, by the Characters they have had Time out of Mind. Thus that facetious Divine, Dr. *Fuller*, speaking of the Town of *Banbury* near a hundred Years ago, tell us, it was a Place famous for Cakes and *Zeal*, which I find by my Glass is true to this Day as to the latter Part of this Description; though I must confess it is not in the same Reputation

tion for Cakes that it was in the Time of that learned Author; and thus of other Places. In short, I have now by me, digested in an alphabetical Order, all the Counties, Corporations and Boroughs in *Great-Britain*, with their respective Tempers, as they stand related to my Thermometer. But this I shall keep to my self, because I would by no Means do any Thing that may seem to influence any ensuing Elections.

The Point of Doctrine which I would propagate by this my Invention, is the same which was long ago advanced by that able Teacher *Horace*; out of whom I have taken my Text for this Discourse: We should be careful not to over-shoot our selves in the Pursuits even of Virtue. Whether *Zeal* or *Moderation* be the Point we aim it, let us keep Fire out of the one, and Frost out of the other. But alas! the World is too wise to want such a Precaution. The Terms *High-Church* and *Low-Church*, as commonly used, do not so much denote a Principle, as they distinguish a Party. They are like Words of Battle, that have nothing to do with their original Signification, but are only

ly given out to keep a Body of Men together, and to let them know Friends from Enemies.

I must confess I have considered with some little Attention, the Influence which the Opinions of these great National Sects have upon their Practice; and do look upon it as one of the unaccountable Things of our Times, that Multitudes of honest Gentlemen, who entirely agree in their Lives, should take it in their Heads to differ in their Religion.

I shall conclude this Paper with an Account of a Conference which happened between a very excellent Divine (whose Doctrine was easy and formerly much respected) and a Lawyer.

AND behold, a certain Lawyer stood up, and tempted him saying, Master, what shall I do to inherit eternal Life?

He said unto him, What is written in the Law? How readest thou?

And he answering, said, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength,

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and

and with all thy Mind, and thy Neighbour as thy self.

And he said unto him, Thou hast answered right; this do, and thou shalt live.

But he willing to justify himself, said unto *Jesus*, and who is my Neighbour?

And *Jesus* answering, said, a certain Man went down from *Jerusalem* to *Jericho*, and fell among Thieves, which stripped him of his Raiment, and wounded *him*, and departed, leaving *him* half dead.

And by Chance there came down a certain Priest that Way; and when he saw him, he passed by on the other Side.

And likewise a Levite, when he was at the Place, came and looked on *him*, and passed by on the other Side.

But a certain *Samaritan* as he journeyed, came where he was; And when he saw him, he had Compassion on him.

And went to him, and bound up his Wounds, pouring in Oil and Wine, and set him on his own Beast, and brought him to an Inn, and took Care of him.

And on the Morrow when he departed, he took out two Pence, and gave *them* to the Host, and said unto him, take Care of him;
him;

him; and whatsoever thou spendest more, when I come again, I will repay thee.

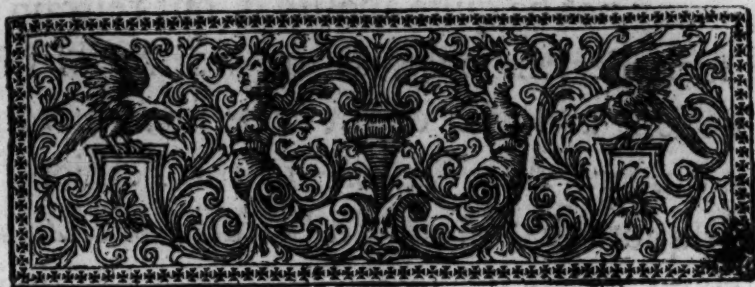
Which now of these three, thinkest thou, was Neighbour unto him that fell among the Thieves?

And he said, he that shewed Mercy on him. Then said Jesus unto him, Go, and do thou likewise. *Luke x. 25. to the 38.*

Advertisement.

THERE is now in the Press, a Proposal for raising a Fund towards paying the National Debt by the following Means: The Author would have Commissioners appointed to search all the publick and private Libraries, Booksellers Shops and Ware-houses in this Kingdom, for such Books as are of no Use to the Owner, or to the Publick, *viz.* all Comments on the Holy Scriptures, whether called Sermons, Creeds, Bodies of Divinity, Tomes of Casuistry, Vindications, Confutations, Essays, Answers, Replies, Rejoinders or Sur-rejoinders, together with all other learned Treatises and Books of Divinity of what Denominations or Class soever; as also all Com-

ments on the Laws of the Land, such as Reports, Law Cases, Decrees, Guides for Attornies and young Clerks, and in fine, all the Books now in Being in this Kingdom (whether of Divinity, Law, Phyfick, Metaphyficks, Logicks or Politicks) except the pure Text of the Holy Scriptures, the naked Text of the Laws, a few Books of Morality, Poetry, Mufick, Architecture, Agriculture, Mathematicks, Merchandife and Hiftory; the Author would have the aforefaid ufelefs Books carried to the feveral Paper Mills, there to be wrought into white Paper, which to prevent Damage or Complaints, he would have performed by the Commentators, Criticks, popular Preachers, Apothecaries, learned Lawyers, Attorneys, Sollicitors, Logicians, Phyficians, Almanack Makers, and others of the like wrong Turn of Mind; the faid Paper to be fold, and the Produce applied to difcharge the National Debt; what fhould remain of the faid Debt unfatisfy'd, might be paid by a Tax on the Salaries or Eftates of *Bankers, Common Cheats, Ufurers, Treafurers, Imbezzlers of publick Money, General Officers, Sharpers, Pensioners, Pick-pockets, &c.*



THE HUMBLE
PETITION

OF THE

WEAVERS and VENDERS of Gold
and Silver Lace, Embroiderers,
&c.

HUMBLY SHEWETH,



HAT your Petitioners are very
sensible, that the Passion for la-
ced and embroidered Cloaths,
has been of late so universal,
that it was high Time to take the Premisses
into serious Consideration; Nevertheless, to
prevent the Ruin of several Protestant Fami-
lies in this City, we humbly pray,

That, agreeably to the Wisdom of our
Forefathers,

Forefathers, the Use of Lace and Embroidery, may not be quite abolish'd, but restrain'd to such Persons only, as are worthy of Distinction, and who ought to be known from the Vulgar: As a Reason for this Petition, I shall quote that of an old Statute, *viz. Anno vicesimo quinto Henrici sexti*, whereby it is enacted, *That no Man be so hardy henceforward, to use any gilt Bridles, Peytrels, nor any other gilt Harneys, in no Place of the said Land; except Knights, and Prelates of holy Churches: And if any Man be found with any such Bridle, Peytrel, or other Harneys gilded from the same Day, that it be lawful to every Man that will, to take the said Man, his Horse and Harneys, and to possess the same as his own Goods.* As by the above Statute, Knights and Prelates were excepted, so we pray,

That every B——p may be indulged in his Gold fringed Gloves.

That such P—l—s of Holy Churches as frequent Assemblies or Ridottos, for the Entertainment of both Sexes, may be further indulged in the Use of Golden Girdles, and Diamond Buckles for Hatbands; which however may, to avoid Offence, be decently

cently covered with a Rose Hatband, a little larger than ordinary, *on such Mornings as their Lordships shall happen to go to Church*: That each Bishop on such Assembly Nights, may also wear *Flanders* laced Ruffles, of a reasonable Depth, especially if his Lordship happens to tally at Basset; at which Times also two Chaplains habited as his Lordship shall think proper, may attend him as Croupiers; six Gentlemen Ushers in laced Coats, and one Master of the Ceremonies in Embroidery and clocked Stockings, may be likewise very properly employed by his Lordship on such Occasions, since no polite Assembly can be regularly conducted without such Operators.

I know it will be objected, that there are some ancient Canons of the Church, which seem to condemn these Things in Prelates; but their Lordships may be informed by their Sollicitors, that Canons contrary to the Customs of the Place, are not binding, at least in Protestant Countries.

That the T—p—l L——s, who are not Knights of the Garter, may be indulged in the Use of Lace and Embroidery, to which they are by their Rank intitled; provided always,

ways, that there shall be a full MOON embroidered on the Right Breast of every such Coat, decked out with Silver or Gold.

That the eldest Sons of P—s, and P—C—l—s not P——s, may be indulg'd in such Ornaments as they think proper, causing a Crescent, or Half Moon, to be embroidered on the Right Breast of each embroidered or laced Coat.

That the J—s of the Land be permitted to wear Embroidery of the Bouches; provided always, one large dark Lanthorn be embroidered on the Right Breast of such embroidered Coat.

That all other Sages of the Law, be permitted to wear Brocade Wastecoats as heretofore, provided a *Sphinx* be embroidered on some very conspicuous Part of the upper Coat of such Lawyers.

As to the King at Arms, Kettle Drums, Trumpets, Stage Players, General and Field Officers, &c. they are sufficiently distinguished already, and may be continued on the same Foot they are at present.

As to the Race of Beaux, who have most unnaturally sprung up of late amongst us, they are deem'd incorrigible, and not to be
kept

kept within Bounds by any Penalty, we therefore are well satisfied it may be enacted, that from and after the — Day of — next ensuing.

That whereas divers effeminate Persons, commonly called Beaux, cloathed in laced Coats, and in Coats embroidered with Gold and Silver; as also Tissues, Silver and Gold Stuffs, &c. are daily seen passing and re-passing through fundry the Streets of this City, and also sometimes at Churches, and after at other publick Places, to the great Amazement and Diversion of the Beholders; whereby fundry Milliners, Seamstresses, and other Artificers, working at their several Trades and Callings for their daily Bread, are diverted and sorely hindered by the aforesaid odd Sights, from Sewing, Stitching, Hemming, or otherwise acting in their respective lawful Occupation, by gazing and wondering at the Persons so cloathed or adorned as aforesaid, during the Continuance of such Beaux in the Street where such Persons are at Work, to the great Lett and Interruption of Trade and Industry (for as to the Injury they are supposed to do us, in our Wives and Daughters, the same upon

D Enquiry

Enquiry is found to be a perfect Trifle, and not worth the Notice of P*****)

For Remedy whereof, be it enacted, that it shall, and may be lawful to, and for the Subaltern Officers of the three Regiments of Foot quartered in this City, for the Time being, to seize and apprehend any Person so dressed, or apparelled as aforesaid, who shall be found walking six Paces from their Lodging, or Place of Abode of such Beaux, and in Case such Person shall only have one or two Laces round the Breast, Pocket, Sleeves, or Skirt of his Coat, that such Subaltern Officers shall rip, and take away only the Lace so sewed, or tacked to such Coat, with a Pair of neat Pocket Scissars, which every such Subaltern Officer is hereby impower'd to wear for said Purpose, without the Imputation of making or mending his own Linnen.

Item, Where such Coat and Vest shall be all, or almost covered over with Lace, that in such Case such Beaux shall be stripped of such Coat and Vest, provided nevertheless, that such Subaltern Officer in the Execution of this Act, shall in no wise hurt or abuse the Face of such Beau, but him shall

shall see safely put into a Chair, and so sent to the next Bagnio, there to remain till some of his next, and most lawful Friends shall be apprised of the Place where such Beau shall be deposited as aforesaid.

I know it will be objected, that the Execution of this Act may occasion the shedding of Blood; but the Petitioners humbly pray, that it may be consider'd, that the Persons to be affected by this Act are only Beaux.

Nevertheless, to prevent Effusion of Christian Blood, and to take away all Objection, it may be lawful (in Case any Shew of Resistance is made) for such Subaltern Officer, to take from such Beaux his Sword, and the same carry to some Sword-Cutler, there to be glewed up in the Scabbard (in like Manner as the Swords of all *petit Maitres* should be) and that the same be restored to the Owner. For notwithstanding the Permission in the aforesaid Statute, *To seize the Person of a Beau, his Horse and Harness, to the Use of the Seizer*, as we consider that Beaux are the Properties of the several Sharpers about this Town, it is not our Intention to invade any Beau's Property; neither

in Truth do we at present know what Use they could be put to.

As to the Ladies who shall offend in like Manner, it is not intended by this Act to vest any Officer, Civil or Military, with any other Power over them, saving, that for their said Offences they be confin'd to the Back-Seats in Churches and Play-Houses, and other Places of publick Resort; and the Sextons, and Door-Keepers of the Play-Houses may see this Clause duly put in Force, on Pain of forfeiting their several Employments.





HELTER SKELTER, or the Hue and
Cry after the Attornies upon their
Riding the Circuit.

NOW the active young Attornies,
Briskly travel on their Journies,
Looking big as any Giants,
On the Horses of their Clients,
Like so many little *Mars's*
With their Tilters at their Arses,
Brazen hilted, lately burnish'd,
And with Harness Buckles furnish'd,
And with Whips and Spurs so neat,
And with Jockey Coats compleat,
And with Boots so very greasy,
And with Saddles eke so easy,
And with Bridles fine and gay,
Bridles borrow'd for a Day,
Bridles destin'd far to roam,
Ah! never, never to come home,
And with Hats so very big, Sir,
And with powder'd Caps and Wigs, Sir,

And

And with Ruffles to be shewn,
 Cambrick Ruffles not their own,
 And with Holland Shirts so white,
 Shirts becoming to the Sight,
 Shirts be-wrought with different Letters,
 As belonging to their Betters,
 With their pretty tinsell'd Boxes,
 Gotten from their dainty Doxies,
 And with Rings so very trim,
 Lately taken out of Lim ——
 And with very little Pence,
 And as very little Sense,
 With some Law, but little Justice,
 Having stolen from mine Hostess,
 From the Barber and the Cutler,
 Like the Soldier from the Sutler;
 From the Vintner and the Taylor,
 Like the Felon from the Jaylor;
 Into this and t'other County,
 Living on the publick Bounty;
 Thorough Town and thorough Village,
 All to plunder, all to pillage;
 Thorough Mountains, thorough Vallies,
 Thorough stinking Lanes and Alleys,
 Some to — kifs with Farmer's Spouses,
 And make merry in their Houses;

Some to ——— tumble Countrey Wenchies,
 On their rushy Beds and Benches,
 And, if they begin a Fray,
 Draw their Swords, and ——— run away,
 All to murder Equity,
 And to take a double Fee;
 'Till the People all are quiet,
 And forget to broil and riot,
 Low in Pocket, cow'd in Courage,
 Safely glad to sup their Porridge,
 And Vacation's over — then,
 Hey, for *London* Town agen.



The PLACE of the DAMN'D.

By *Dean S* ———.

ALL Folks who pretend to Religion or
 Grace,
 Allow there's a Hell, but dispute of the Place:
 Yet if Hell, may by logical Rules be defin'd,
 The Place of the Damn'd ——— I'll tell you
 my Mind.

Wherever the Damn'd do chiefly abound,
 Most certainly there is a Hell to be found:

Damn'd

Damn'd Poets, damn'd Criticks, damn'd
Blockheads and Knaves,

Damn'd Senators brib'd, and prostitute Slaves;

Damn'd Lawyers and Judges, damn'd Lords
and damn'd 'Squires,

Damn'd Spyes and Informers, damn'd
Friends and damn'd Lyars;

Damn'd Villains corrupted in every Station,

Damn'd Time-serving Priests all over the
Nation:

And into the Bargain, I'll readily give ye,
Damn'd ignorant Prelates, and Counsellors
Privy.

Then let us no more by Parsons be flamm'd,
For we know by these Marks the Place of
the Damn'd.

Then Hell to be sure is at *Paris* or *Rome*,
How happy for us, that it is not at Home!

F I N I S.



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